

The Wonderous Cross

Palm Sunday. Read John 12:20-33

Men sought to glorify Jesus. They had seen him raise Lazarus from the dead and he had fed them in the wilderness. This indeed, they thought, is the king to have. As he turned his face toward Jerusalem they paved his way with garments and with branches, crying out, "Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel." But Jesus knew that his glory lay not in their homage but in the cross.

"But for this cause came I unto this hour," he exclaims. For this cause he came—to be misunderstood by men; to pass through the agony of the garden; to be crowned with a crown of thorns; to die the death of a criminal. For this cause he had come—to give his life a ransom for many.

The Father was well pleased with the work of His Son. The voice out of heaven put the Father's stamp of approval on the work of the Son for time and eternity. The price would soon be paid. Redemption would soon be a reality.

The cross now stood vividly before the eyes of Jesus. As a true servant he was obedient unto death, marching straight to Golgotha's hill with the weight of man's sins upon him, and there to win the world's greatest victory—REDEMPTION. This, the cross that glorifies Christ, is the Wonderous Cross.

Though it is the Wonderous Cross yet it condemns sinners. Sinners blinded by the guilt of sin take offence at the cross. It does not seem reasonable to them and so they turn away, "For the word of the cross is to them that perish foolishness . . . Unto the Jews a stumbling block and unto Gentiles foolishness." Jesus explains this with the word,—"and men loved the darkness rather than the light, for their works are evil." Thus it comes to pass that sinners are condemned by the cross—utterly damned because they take offence. Lost, for they would rather face eternity on their own merit than that of another—Jesus Christ who paid the price.

Though it is the cross that condemns sinners, yet it is the cross that saves sinners. A strange statement, nevertheless it is true. The cross condemns the sinner only when he refuses to admit his condition is such that he deserves condemnation—the miserable creature. On the other hand the cross saves when sinners will admit their condition is deserving of damnation.

Jesus came to save the sick, the dejected, the weary of heart. The cross saves them because it was sinners that Christ came to save. They have salvation because they acknowledge theirs was the sin that Christ bore on the cross.

Just before Jesus died upon the cross he cried out, "It is finished!" Of a truth it was finished. The sinless One had paid the price of sin. He had given his life that we might thereby live. It was finished! Every single sinful human being had been redeemed. The terrible guilt of sin—only Christ knows how terrible—had been removed. It was finished! Man could now be free.

This wonderful salvation which he

A Visit to Norway

By EMIL O. WALKER,

H/Capt. and Chaplain, Canadian Army

It was with a great deal of expectation that I looked forward to a visit to Norway. The application for permission was granted. And the plane which took us on the first step of the journey from Croydon Field, England, to Copenhagen left about noon-day of January 25. The day was fair. But a layer of clouds obstructed our view of the Continent as we flew over France, Belgium and Holland, to arrive in Denmark. The following day another R.A.F. plane, piloted by a Norwegian pilot, brought the Oslo-bound passengers on the way. This flight started in fair and beautiful weather. But over the North Sea a severe storm was encountered, forcing the pilot down to fly below the clouds, several hundred feet over the water. This flight took the route of the Oslo fjord; and it gave us an opportunity of getting a first good look at Norway.

It was a welcome sight to see the coast-line; and a surprise to see the land, more rough and rugged than I had expected. Plainly we could see the clearings in woods and forests, and the buildings, where people had made homes for themselves. Rock-covered hills rose up from the waters of the sea and fjords.—A hardy race had labored here, and had been content with humble gains, these who here had cleared the wilderness and long ago made themselves homes in Norway.

In a safe landing there is always a measure of rejoicing. We were happy to be in Oslo.—Snow covered the ground, so we knew we were in the Land of the North.

A spirit of liberation seemed to be evident among the people, a rejoicing that they were free.

During several days in Oslo, there are many things that interest the visitor, the Chamber of the Storting, the nearby streets quite crowded with people, the Palace of the King, the University, historic places, and the city's churches and schools.

An Interview with Bishop Berggrav

During my visit to Norway I was anxious to have an interview with the Bishop of Norway, whose name had become well known during the days of the war. I was fortunate in obtaining this interview with him, in his office at St. Halvard's Place, "Gamlebyen."

During the interview he stated that

has wrought for us is yours to take. In fact, you have to take it as a free gift if you wish to have salvation. You can neither buy salvation nor trade anything for it. If you want to be saved it means that you must accept what Christ has done. Give up self and take Christ! Lose your life and live! Then indeed the cross will be a wonderous thing for thereby you will have salvation.

"He died that we might be forgiv'n,
He died to make us good,
That we might go at last to heav'n,
Saved by His precious blood."

—J. Selmer Stolee.

Norway has problems which are particularly her own—those of dealing with the Quisling N/S followers, which though a small percentage, aggregate to quite a number.

It was a pleasure having this chance to speak to Dr. Berggrav. He looked well after the years during which he was interned. Various things were mentioned in our conversation, regarding his time of imprisonment, the coming of peace, and the future.

"Hate remains in many minds," he said, "peculiarly, not so much in the minds of those who fought with the British and Allies against the Germans, as in the minds of those who stayed home—especially among those who suffered torture and imprisonment."

Concerning the future he said: "There is a need of purpose, a banner to be placed high, and held before the people, that they might have guidance and leadership."

Concerning hope, he said: "There is also a need of hope. And this I can say, that I have hope for Norway." I could understand that by this he meant a great deal—that Norway would be rebuilt, and that there would be prosperity, and more than this, that there would be a spiritual emphasis, giving strength and blessing to the people of the land. That would be a part of the rebuilding of the nation.

Questioning him about other things, he said: "In the Kingdom of God there must be no frontiers." This was a thing, he stated, that we had learned from the days of the war, before victory was achieved—some of the old frontiers passed away.

In general, Dr. Berggrav stressed the need of the Kingdom of God in the world, in the mind and heart of believers, that peace might become an effective reality. "Peace in itself is but the negative aspect of war, unless it is made to mean something." And further, he stated that now is our day of work, and of opportunity for the Christian Church. And this we must do, "lest the devil enter in, and we come under his hand again." This he said, no doubt thinking back to the days of the occupation and imprisonment.

A Visit to Sunnfjord and Nordfjord

Travelling via train I went from Oslo to Bergen; and from Bergen to Florø, Sunnfjord, on a coast-boat. And from there by car over the mountain-road to Førde, which lies several miles south of the large inland-sea, "Jolster-vatten."

It was a special privilege to come to the homes and communities where the grandparents had lived as children, where the early years of their lives had been spent.—To say that I was well received is to speak very mildly of the courtesy and kindness of the people.

During the first Sunday in Jolster I had the privilege of hearing Mr. T. Oksnovad speak in the Church at Aalhus. A large crowd, complete

Topics of Interest

FOLLOWING AFAR OFF

"But Peter followed Him afar off." Many are doing the same today by refusing a full surrender to Christ and a whole-hearted entrance into His service.

They do not wish to lose sight of Jesus entirely, yet they deliberately evade any intimate fellowship with Him. They have the Bible in their home but seldom use it except to grace the parlor table. They like to feel that in some way they are supporting the church and have some connection with it, but they will assume no obligations and prefer to be outside the congregation. Or, if they are members they are not very active. Or, if they are active, their interests are mainly concerned with the money and means to keep the outer organization moving. Their worship attendance is generally irregular, or if regular, their following of Jesus seldom gets beyond the outward forms. They seldom go to Communion because they realize they are unworthy. Yet they seem to be satisfied in this state for they never seek personal guidance and help for a worthy participation. They talk freely and cheerfully about almost everything; but when spiritual topics are introduced they wish themselves far away and gracefully try to get there.

The purpose of our Christian work with the young is to bring them into an intimate, conscious fellowship with Christ. But so many only "follow afar off." Faced with a public confession of Christ at confirmation some draw back. Others go through the form but soon give evidence that they are very distant disciples, at best. They find it hard to get to church, but easy to get to worldly entertainments. A few pennies and nickels find their place to the collection plate, but their dollars are spent for the world. Their confirmation Bible remains new, but unused; their pocket Testament is not in the pocket, but buried under a pile of worthless magazines. The L.L. and L.D.R., which needs their support and which could be of much help to them, invites them often, but they do not associate themselves with them, but choose other companions.

Peter denied Christ. No one can "follow afar off" without denying His Lord and Saviour.

"And the Lord turned, and looked upon Peter . . . and when he (Peter) thought thereon, he wept." May such as "follow afar off" catch a glance of the Saviour's look this lenten season. May you too, think thereon, and weep. Weep, not where Judas wept, but at the feet of Jesus, for there dawns Easter joy and victory for each one of us.

A. K. H.

filling the building, had gathered to hear him. During the war he was the "Norwegian voice to Norway" over the radio from BBC, encouraging the people to have hope for the day of liberation.

In the communities of Ordal, Skei, and Utvik, I was asked to give addresses to the people—which I was at first hesitant to do, because of not

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THE WADENA NEWS
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This issue of the Shepherd-Hyrden comes to the readers in a new form. The decision of the committee appointed by the Board of Management was that the Wadena News, Wadena, Saskatchewan, should be given the contract to print the paper. This is the first issue printed by this press. It will take some time to make the necessary adjustments.

It will be noted that the print is larger. This makes for easier reading, but at the same time will somewhat cut down the amount of printed material on each page.

LET'S HIT THE AVERAGE

We are certain that in the year 1946, the Canada district is going to do much more for the furthering of God's Kingdom, through the church at large, than has been done in any previous year. And she should!

When we look at the record for 1945 we notice that the amount raised in the Canada district for Christian education, home and foreign mission, charities and pensions, was \$1.69 per confirmed member, or a total of \$14,768.34. This was 5 cents more, per confirmed member, than the amount raised in 1944, or a total of \$777.96.

As we look at the record of the church at large, we find that the average apportionment per confirmed member is \$2.21, and the amount raised throughout the entire church was \$3.04 per confirmed member. These amounts were for the year 1945. In 1946 the apportionment will average the same but no doubt the contributions will rise.

One of the pastors of our district was in the office the other day. We were discussing this matter. He said there was no reason for our not being able to raise \$5.00 per confirmed member in 1946. Perhaps that was putting it pretty strong but another said, just a few days prior, that there was no reason why the average for the church at large could not be "topped".

Here then, is the picture: \$1.69 over against \$3.04. How about making the year 1946 one in which the average is hit? We feel confident it can be done.

Now is the time to start. We hope every congregation is using the Penny-a-Meal Containers. We urge, further, that as we realize how God has twice blessed us the past year that we might remember Him with twice the offerings—two pennies a meal. And then, we pray, that everyone might be diligent in his regular contributions throughout the year, so that the average can be reached.

Members of the Norwegian Lutheran Church of Canada! Let's hit the average of \$3.04 per confirmed member for the year 1946!

—Mars A. Dale.



MR. AND MRS. CHRIS JENSEN
Farmingdale, Sask.

Another pioneer couple have left us. Christian Martin Jensen, born in Fredecia, Demark, April 2, 1870, died on February 7, 1945, in Kelvington Hospital. His wife, Karen Sophia Jensen also nee Jensen, born in Bor-kop, Denmark on February 18, 1877, died less than a year later on February 8, 1946, at the home of her daughter in Lynwood, Calif.

They were married in Denmark, May 4, 1896, and moved to U.S.A. near Milroy, Minn., in 1904. In September, 1914, they came to the Farmingdale district about twelve miles north of Kelvington. There they took an active part in the work of the High Hill Creek Lutheran Congregation which was organized on February 15, 1915. Their home at the foot of the High Hill has been a frequent meeting place for the congregation.

There are six children in the family. Christena, Mrs. S. Press, and Ove, both of Lynwood, Calif. Carrie, Mrs. W. Falladown, and Clarence at home. Agneta, Mrs. R. Forbes, at High Tor, Sask. Anna, Mrs. W. Slorach at Vegreville, Alta. There are 17 grandchildren and 2 great grandchildren.

Mr. Jensen's three brothers and one sister are living in Denmark. Mrs. Jensen's four brothers are in America, Hans Johnson at Racine, Wisc., Charlie, Nels and Jens Johnson near Kelvington.

After a recent confirmation service Mrs. Jensen remarked that she had answered all the questions in Danish while the confirmand was answering. With a smile she added she thought the truths were more meaningful the way she learned them. May the truths of God's Word as learned in youth be always meaningful. Blessed be the memory of this pioneer couple.

Pastor Josef B. Haave.

CONDUCTS BIBLE STUDIES

The Battleford and Parkside parishes have also this year conducted Bible studies. First, a week was held at Urland congregation of the Battleford parish. Pastor Precht instructed in II Thes. and Evangelist Fengstad in the book of Malachi. Evangelistic services were held in the evening. The attendance was fine in spite of inclement weather.

February 26 to March 3 the meetings continued in Concordia of Parkside. Pastor Precht instructed in the book of Joel and Evangelist Fengstad in the first chapter of the book of Revelation. Pastor Aasheim spoke at all the evening services. We dare hope these meetings have brought blessings. God be praised for His glad tidings.

—S. F.

He died that we might be forgiven,

He died to make us good,

That we might go at last to Heaven,
Saved by His precious blood.

Send brief news items of interest from the field, please! We welcome news items.

ZION MARCHES ON

Zion Lutheran in Saskatoon has purchased a lot on 323 Fourth Avenue South near the foot of the Broadway bridge. At the annual business meeting of the congregation, the Building Committee was authorized to proceed with arrangements for the building of a new church on this property.

Along with this building project the congregation decided to become self-supporting!

Skandia Lutheran, Armena, Alberta, Pastor R. O. Olson's parish, has redecorated the church and made other extensive improvements.

NEWS FROM ESKIMOLAND

Pastor and Mrs. Dahle has served in Alaska twenty-five years. A son, Ben, graduates from Medical School in the U.S. Army, and a daughter, Kiatcha, graduates from St. Olaf College.

Here are names of the 1945 confirmation class:

Harvey Pootoogooluk
Herbert Nayokuk
Amos Kiyutelluk
Andrew Ningoulook
Ward Olanna
Julia Wayouanna
Ida Ruth Tocktoo
Willa Sootemona
Stephen Stocktoo
Delbert Eningowuk
Franke Kuzuguk
Stephen Wayouanna
Ernest Koonuk
Archie Olanna
Polly Ningoulook
Alen Tocktoo
Martha Avesuk

The Lutheran Church reaches out!

CORRECTION

On the Luther League page of last issue it is stated that the answers to the Prize Contest must be sent in by April 1. This should read **May 1**.

What Do You Exclaim About?

Giving thanks always for all things
(Eph. 5:20).

Some murmur when their sky is clear,
And wholly bright to view.

If one dark speck of cloud appear

In their great heaven of blue.

And some with thankful hearts are filled

If but one ray of light—

One streak of God's good mercy gild
The darkness of their night.

—From R. C. Trench.

TOO LATE

Life's last moment may be in time, but it may not. A preacher experienced this vividly at a death-bed. "A dying woman," he says, "after a life of frivolity, said to me, 'Do you think that I can be pardoned?' I said 'Oh yes!' Then gathering herself up in the concentrated dismay of a departing spirit, she looked at me and said, 'Sir, I know I shall not!' Then," continues the minister, "she looked up as though she heard the click of the hoof of the Pale Horse, and her long locks tossed on the pillow as she whispered, 'The summer is ended!'"

If the praise of men elates me and his blame depresses me; if I cannot rest under misunderstanding without defending myself; if I love to be loved more than to love, to be served more than to serve, then I know nothing of Calvary Love.—Carmichael.

GESTETNER THREE duplicator for sale. Three years old. Good as new. Write Rev. O. K. Storaasli, 710 Albert Avenue, Saskatoon, Saskatchewan if interested.

The Revised Version Of the New Testament

"The Most Important Publication of 1946" is the claim made by the publishers of the Revised Standard Version of the New Testament. Certainly it is an important publication. Language is a vehicle for the expression of ideas. For the person who is not familiar with the language of the 17th century the King James version tends often to obscure ideas instead of making them clear. The language of even the American Revised version is rather heavy in its style. This new revision is in modern English, and hence makes Biblical truths more easily grasped by the reader. A few examples will make this plain: "I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us" (Rom. 8:18); "By this my Father is glorified, that you bear much fruit, and so prove to be my disciples" (John 15:8).

In this new revision passages not found in the oldest manuscripts have been removed from the body of the text to footnotes. Notable examples of this are Mark 16:9-20 and John 8:1-11. Undoubtedly the first reaction of many readers to this move will be the feeling that the revisers have mutilated the Bible. Let it be noted that it was their business not to preserve the King James Bible, but to translate the Bible of the earliest records into modern English. Let it be noted also that the doctrines taught in these passages are just as clearly taught in other portions of the New Testament.

This reviewer feels that the quality of this revision has been lowered by the inclusion of translations that reflect interpretations held by the revisers. For example, the rendering in Tim. 3:2, "husband of one wife", appears here as "married only once." Since Scripture elsewhere clearly teaches that it is proper for widows and widowers to re-marry, the new translation indicates a difference between the clergy and the laity in the matter of marriage. Very surprising is the rendering of 1 Cor. 7:36-38, which this revision translates as though Paul is urging life-long engagements without marriage.

Certainly every Bible student should have a copy of this Revised Standard Version of the New Testament to use as a supplement to the older versions. It will give refreshing help in the study of many passages. Whether or not we are ready to acknowledge it as our accepted version is another question.

Order from the Bible Institute Book Store, Outlook, or from other book sellers.

—G. O. EVENSON.

'TIS IMPOSSIBLE TO LIVE UNTO ONE'S SELF

Have you heard about the farmer who got hold of some especially fine seed corn and turned out crops that were the envy of his neighbors? When they asked for some he refused even to sell it, for fear of losing the competitive advantage he had gained.

Well, another year went by and his fancy corn was not so good. The third year brought still worse results. Suddenly it occurred to him that the poor grade corn of his neighbors was pollinating his prize corn. His selfishness had caught up with him.

He took the lesson to heart; from then on he shared his good fortunes with others.

"A man should keep his friendships in constant repair."—Samuel Johnson.

Jeg er den gode Hyrde.
Joh. 10:11

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Den gode Hyrde setter sit liv til for faarene.
Joh. 10-11

Wadena, Sask., Første April Nummer, 1946

Vi Vil Gjerne Se Jesus

Palmesøndag: Johs. 12:20-33

Det har alltid vært folksomt paa kirkevei ved paasketider. Alt fra eldgammel tid hadde jødiske pilgrimmer i skarevis dradd op til Jerusalem—til Herrens tempel for aa bringe Israels Gud sitt takkoffer for utfrielsen fra Egypt. Blodet av det aarsgamle, lytefrie lam skulle utgydes paa alteret, og gjøtet med de bitre urter og det usyrede brød etes i en hellig festforsamling.

Fastetiden iaar begynte med Johannes' vitnesbyrd om Jesus: "Se der Guds lam, som baerer verdens synd!" Og naa ved slutten av fasten hører vi grekernes begjaering: "Herre! vi vil gjerne se Jesus."

Det Er Menneskehjertets Innerste Lengsel

Naa- ved slutten av Jesu jordiske liv kom det representanter for hedningene paa samme vis som de kom ved begynnelsen av det-de vise fra østerkand. Fikk disse grekerne se Jesus? Vi blir ikke fortalt noe om det. Jesus holdt en tale, for dette ønske hos grekerne framkalte et herlig syn for hans øyne. Grekerne ville se ham? Javel, de skal faa se ham—slik som de aldri hadde drømt om. Men ennaa en liten stund. "Timen er kommen da Menneskesønnen skal herliggjøres." D.v.s: Skillemuren som hittil hadde skilt dem og alle hedninger fra det sanne Israel, det aandelige, var naa iferd med aa nedbrytes. For naar Jesus er løftet op paa sitt kors, skal han dra alle til seg, alle som lenges etter aa se ham som korsets seirherre og sin Frelser. Men korset maa komme først- før grekerne kan komme til Jesus med forstaaelse for hans hensikt ved aa ha blitt menneske og med utbytte for sin sjels salighet. Hedningenes frelse er naer, like runt hjørnet. Likevel, "Hvis ikke hvete-kornet faller i jorden og dør, blir det bare det ene korn; men hvis det dør baerer det megen frukt."

For at grekerne og vi—alle hedninger skulle faa frelsens gave, maatte Jesus, som hvetekornet, dø, og ved sin seier over død, grav og synd paa opstandelssens morgen baere frukt i alle de menneskehjerter som mottar ofret og seieren i tro.

"Nu holdes dom over denne verden; nu skal verdens fyrste kastes ut," sier Jesus. Men dette kan bare skje ved at han gaar veien om Getsemane, Golgata og klippegraven. Gjennom korset til herlighetens krone. Det var veien for Jesus. Og det var grekernes frelsesvei og din og min.

Har Du Fulgt Ditt Hjertes Lengsel?

Du spør kanskje hvor eller hvordan du kan faa se Jesus. Du kan se ham i hans ord, det er et levende ord for Jesus har selv talt det. Du ser ham i nattverden. Der kommer han deg saa naer, saa naer at du ikke kan unngaa aa faa syn for hans herlighet. Der vil du smake hans forlatelse og freden vil stille smygge seg inn i din sjel. I lønnkamret kan du ogsaa se Jesus—alene med ham i bønn og betraktning.

Og til deg som bekjenner Jesu navn lyder det: Lever du slik at andre kan se Jesus i deg? Det er et selvprøvende spørsmål til hver og en som vil vaere en kristen. En liten pike i India brast i graat, til alles store forundring, da hun fikk se et bilde av Jesus som var malt i England. "Jesus

HELLIGET HERREN

"Paa den dag skal det staa paa hestenes bjelder: Helliget Herren." Sak. 14—20. Salige dag naar alt skal bli indviet Herren, og hestenes bjelder skal ringe ut: "Helliget Herren!" Denne dag er oprunden for mig. Helliger jeg ikke Gud alle ting? Minder ikke mine klær mig om Jesu Kristi, min Frelzers retfædighet, hver gang jeg tar dem paa eller legger dem av mig? Skal jeg ikke gjøre mit arbeide som for Herren? Aa—maa mine klær i dag være min prestedrakt, mine maaltider, min natverd, mit hus et tempel, mit bord et alter, mine tale en velluktende røkelse og jeg selv en prest. Herre, opfyld paa mig dit løfte, og hold mig ren for alt vanhellige og smussig.

Da jeg selv er hans eindom, faar han ta en fortegnelse over alt det som jeg har, for det er altsammen hans eget. Fra morgen til kveld vil jeg med et tilfreds hjerte ordne og styre med alting som for hans aasyn. Mine bjelder skal ringe.

—Spurgeon.

SYNDENS MAK

En grovsmed som levde i mellemalderen, brukte at rose sig av at han aldrig tillot en lenke med et svakt ledd at komme ut av sit verksted.

En dag fornærmet han kongen og blev kastet i fengsel og lenket. Han trøstet sig med, at nar hans fiender var gaat, da kunde han finde et svakt led i lenken som bandt ham, og sette sig selv i frihet. Hvor redselslagen blev han ikke ved at finde at lenken var hans eget fabrikat. Han sank tilbake i fortvilelse. Alt haap syntes ute for ham.

Hvor mange er ikke bundet i lenker som de selv har laget!

var slett ikke like seg" paa det bildet, sa hun. Hun mente nok at Jesus var altfor engelsk baade av sind og utseende til aa kunne tilhøre henne. Hun opdaget ikke Frelseransiktet paa et slikt bilde. Det er netop faren: Jesus kan bli skjult av Olsen og Hansen, han kan forvanskes slik av det som er engelsk, norsk, tysk og kanadisk, det som simpelthen bare er meg og deg, vaart naturlige jeg, vaar egoisme, at han blir helt ukjennelig, og ingen kan se ham i oss.

Kan Jesus sees i deg? Det kommer an paa om du har faatt dit blikk aapnet slik at due ser ham som "... Guds lam som bar verdens synd..." ogsaa din. Gud gi at mange av vaart folk maa ha faatt syn paa Jesus som Guds lam denne fastetiden. Men det er dessverre altfor faa som har hørt og trodd dette budskap om Jesus som Guds lam og syndebaerer til at grekernes begjaering kan bli en folkebønn. Og dog er det kunn ved aa se paa Jesus at den enkelte sjel faar liv med Gud. Det er bare ved at nasjonene fester sine blikk paa ham at verden kan reddes fra total ødeleggelse ved atombomben.

De enkeltmennesker og de nasjoner som enten i ord eller innstilling sier: Bort med Jesus, de trenger ikke aa be om aa faa Barabbas løs, for der har djevelen alt herredømmet. Der hersker kaos i sjelene og det kaos vil alltid paanytt bryte ut i verdenskaos og krig. Maatte du ved inngangen til den Stille Uke virkelig faa se Jesus som din lidende Frelser.

H. ARNHOLT STRAND.

GUDS ORD

Vi forstaar av Guds ord at endog størstedelen av menneskene ikke blir salige, men dette er ikke Guds vilje. Gud har havt den kjerlige tanke og store bestemmelse med alle mennesker han skapte at de skulde blive salige. Gud har altsaa ingen skyld i at mange gaar for tapt.

At bli salig er ikke bare at komme til Himmelen med lgegeme og sjel paa dommedag. Mange tenker sig ikke saligheden før efter døden. At vere salig er det samme som at vere lykkelig. Lykkelige er vi naar vi kommer i sam fund med Gud og faar fred i samvittigheden. Vi maa bli salige i dette liv om vi skal bli salige i evigheden. Gud har sørget for at vi kan bli salige. Han har git os sit ord og naar vi har det, kan vi bli salige. Det har veret Guds vilje at alle mennesker skulde faa hans ord men naar dette ikke endnu er skeet saasom for hedningerne, saa er det menneskenes skyld at ordet ikke har bli bragt videre. Osgaa paa dette omraade har kirkefolket forsyndet sig meget idet de har undladt at bringe ordet til dem som ikke havde det. Gud viser menneskene veien til salighed. Menneskets liv fremstilles i skriften under billedet av to veie, den smale vei og den brede vei. Den brede vei findes av menneskene selv. Det kan siges at at vi alle er paa den brede vei fra fødselen av. Men den smale vei finder ingen av os uden at Gud viser os den og hjelper os at vandre paa den. Dette skjer ved Guds ord. Guds ord har vi i bibelen som kaldes den hellige skrift. Alle bøger av kristelig indhold kan kaldes og bør betragtes som hellige skriften men ingen av disse er hellige skrifter i samme forstand som bibelen. Alle disse bøggers indhold er øst av Bibelen og har Bibelen til grundlag. Bibelen er skrevet av Profeter, Evangelister og Apostler. De som skrev det gamle testamente kaldes profeter. Der var ogsaa profeter tidligst i den nytestamentlige tid, iser i det første aarhundrede after Kristifødsel.

Men disse skrev neppe bøger. Deres virksomhet bestod fornemmelig i at de frembar mundtlige vindesbyrd om frelsen, samt aabenbaret visse syner som de havde. Men efter at nysestamentlige bøger blev udbredt traatte profeterne tilbage. Gud behøvet dem ikke lengere.

Evangelister kalder vi dem som skrev om Jesus gjerninger og hans samtid. Evangelister kan vi kalde alle dem som forkynder Guds ord. Men da vi ikke venter at faa store aabenbaringer av den frelse Gud har beredt for os kan vi ikke tale om evangelister i samme forstand som de som skrev beretningen om Jesus. Apostler har vi ikke lenger. En apostel maatte ha set Jesus, veret øren og øienvidne til Jesus. Udsendinger har ogsaa vi, for skesempel missionerene, men vi har ingen som har veret øienvidne og ørenvidne til Jesu ord og gjerninger.

—G.

Bli blot i saarene, Frelserens brud. Saa skal du havne der hjemme! Herren, din trofaste fader og Gud Kan ei og skal ei dig glemme. Bli i hans vunder saa gaar det dig vel. Søn faar du være og ingen trell Bli blot i saarene Frelserens brud, Saa skal du havne der hjemme.

—A. Nilsson.

Tidsaandens Indflydelse

Skal ikke netop vor kristendom være den surdeig som gjennemsyrer hele vort liv, setter sit preg paa vore ord, vore handlinger, vore fornøielser —ja hele vort liv? At skille noe av vort liv ut fra vor kristendom, enten det er fornøielser eller noe andet, gaar nok ikke. Det har ofte vært gjort til stor skade for kristenlivet. Kristendommen vil da let bli en ferniss utenpaa, som dekker over den indre tomhet.

La os med engang erkjende at heller ikke vi kristne undgaar tidsaandens indflydelse. Det vi hører, det vi ser, det vi leser og det vi gjør, vil mer eller mindre bevisst eller ubevisst utøve sin indflydelse paa os.

Men det er netop det som foregaar ogsaa i vor tid. Grensen mellem det som er tillatt og det som ikke er tillatt, mellem det sømmelige og usømmelige tvinges stadig lengere ut av tidsaandens mektige strøm. Det som engang var forferdelig, blir saa dagligdags at det virker snart sagt ikke lenger paa os.

Og det er svært vanskelig at verge sig mot det. Lik en mektig flom velter det ind over os gjennom bøker, tidskrifter, aviser, gjennom billeder, kinoteatre og paa utallige andre maater, ja selv eteren er fylt av den.

Og hvis der er noen ting som eier evnen til at uthule vor kristendom, saa er det netop det som ligger paa grensen. For de ting er vanskelig at erkjende som synd, som skadelige for kristenliv og derfor lettest at overse. Derfor blir man heller ikke saa nøie med at ta sig i vare.

Og naar saa grensen efterhvert tvinges lengre ut, saa skal vi ikke undre os over at der kan tales om overfladisk kristendom og at kristendommen verdsliggjøres. Paulus skriver i 1 Kor. 10, 23: "Jeg har lov til alt, men ikke alt gagnar. Jeg har lov til alt, men ikke alt oppbygger."

Hvis vi altid stillet det spørsmål: Vil det gagne mig, vil det utdype min kristendom, fremme mit liv i Gud?—saa vilde nok mangt være anderledes."

—Broderbaandet. (Optat)

DEN UVIRKSOMME KRISTEN

Han vil bli kritisk. Er han ikke optat i arbeidet for Jesus, saa er han optat med a kritisere. Og der er nok at ta fat i; for alt i verden er belastet med mangler, skrøpeligheter, og han selv ogsaa; men det ser han ikke. Han ser bare splinten i sin brors øie, bjelken i sit eget blir han ikke var. Han har alidrig noe godt at si om noen eller noe uten sig selv og sit eget. En doven kristen og en kritisk aand følges ad, likesaa en l/s og skarp tunge. Han er ikke redd for at overfuse en av Herrens smaa og fromme for saa bakefter at smykke sin stygge gjerning med ord som: "Jeg sier min mening, jeg, rent ut. Det er min natur at være opriktig!" (Samb.)

Meget som kjøpes for høieste pris, er av den slags som kun skaper forlis, Den som kjøper verdens glede og lyst, faar giftblomster ofte fra Sodoms kyst.

Den som kjøper verdens ære og glans, faar ofte hvad blir til en visnet krans; den som kjøper selvetretferdighets skrud, faar alltid en daarlig uholdbar klud.

A VISIT TO NORWAY

Continued from Page 1

having spoken Norwegian for several years. But I agreed.—At Ordal the people gathered in their community hall; the village schoolmaster opened the meeting; and to the speaker it was a rare occasion, speaking to the people of the village from which grandfather had come.

At Skei the village schoolhouse was used for the assembly. And I thought that it was just a bit of hardship for the group in the hall standing throughout the hour's time—but they remained.

At Utvik the Church was used; the village schoolmaster also here presiding.—At these places I touched on the lives of the immigrants during the early years of their lives in the U.S.A. and Canada; the building of homes, churches, and schools; the westward movement; the coming of World War II; and the work of the Chaplain's Service during this war. And I was happy, in this land of my fathers, to give my Christian testimony.

From these assemblies, at Ordal, Skei, and Utvik, I was asked to bring greetings to their people, relatives and friends, in the U.S.A. and Canada.—And there are many who have gone from these places to find themselves homes in the New World.

Mountain-road From Forde to Floro

About to depart on the homeward way, I took a bus from Forde to Floro during the evening of February 11. The road takes its course along the coast-line of the fjord, and then crosses the mountain range. The mountains of Norway are majestic and wonderful in winter. In one of his books Dr. Berggrav has called Norway "The Land of Suspense." By others who have travelled over the fjords and northlands it is called a "Land of Fantasy." In the evening of a winter night, with the light of the moon falling over snow-covered mountain peaks and valleys, with clouds drifting about the mountainsides, I could appreciate the beauty and the wonders of this land that rises from the sea. But existence here is also stern; the rewards for labors frugal! the work for livelihood and home must be untiring. In this land many have learned to revere God and love Him—to know Him in Christ Jesus as the Eternal Friend and Saviour.

Norway, as all the other countries of Europe, has marks from the war. The war has left its curse in the lives of many; but as a layman said whom I met, and with whom I went to Church one Sunday, "I have faith in Norway, that the people will rise and come forward, to cast away vice and things of shame." Likewise can I say that I have faith in Norway, that the Gospel will prevail, and that the Church will be a mighty influence in the land.

As I travelled through Norway, during these several weeks, the thought and prayer often came to my mind, and lingered: Gud velsigne Norge—May our God bless Norway.

WHAT? WHERE? WHEN?

The General W.M.F. Convention, held in Minneapolis, Minn., June 11 to 18, 1946. Are you electing your delegate from your local or parish? Look up again the "Convention Preview" in the "News Bulletin."

Circuit Conventions

The time for Circuit Conventions is drawing closer. Will all Circuit Secretaries please keep in mind that announcements must be in the hands of the W.M.F. Editor by the 10th of the month previous to date of printing.

He is arisen! Glorious Word!
Now reconciled is God, my Lord;
The gates of heav'n are open.
My Jesus died triumphantly, and Satan's arrows broken lie,
Destroyed hell's direst weapon.
O hear what cheer!
Christ victorious riseth glorious, life He giveth,
He was dead, but see, He liveth!
Concordia Hymn 194.

"Who was delivered up for our trespasses, and was raised for our justification", Rom. 4:25. Easter Sunday records the greatest event in the history of the world. Made alive in the Spirit, Jesus breaks the portals of Hades and opens the way from the dark valley of death to the fair land of life. The power of death is now broken. The powers of death must surrender also the body. That is what happened on Easter Sunday, when the body of Jesus was raised from the dead.

This is wonderful. But the Easter Gospel has a still more glorious message to us who are not only marked by death but are also in ourselves death-sentenced criminals. It proclaims to us that the bodily resurrection of Christ is God's own signature affixed to the letter of pardon which Jesus applied for on our behalf.

When God ushered out through the portals of death and brought forth His body from the tomb, He made it clear to heaven and earth, yes, to hell also, that He had put His seal of approval upon that reconciliation with the race which was effected by the death of Jesus. Therefore the apostle says: "Raised for our justification."

Here we have Easter's most joyous message: my acquittal papers with God's own signature affixed thereto have been ready and waiting for me since Easter morning. If I stand beneath the cross of Jesus, I can read the charge that was against me; but I can see also that it has all been transferred to my Savior's account. In His open tomb I find again my God-given proof that Jesus has paid for my sins, and I am free.

Who is he that condemneth? It is Christ Jesus that died, yea, rather, that was raised from the dead, who is at the right hand of God! Alleluia.
—Hallesby.

MISSIONS DEPARTMENT

In December, W.M.F. Mission Department Forms were sent to each Circuit Secretary. These forms were to be also sent to individual Ladies' Aids in each Circuit to be completed. Evidently a few Circuit Missions Secretaries were faithful in doing their part, but some Ladies' Aids failed to do theirs. They failed to send the required information to the Circuit Secretary.

Of all the Circuits in Canada District, I received four responses: one from Mrs. K. Bergsagel, Manitoba Circuit, and three from Alberta, namely: Mrs. N. E. Pearson of Camrose Circuit; Mrs. S. Cinnamon of Edmonton Circuit; and Mrs. R. Skippen of Southern Alberta Circuit. There were no responses from Saskatchewan.

The date set for forms to be sent to me was February 1. I in turn had to send my incompleting form to our General Secretary, Mrs. S. Bly of Redfield, South Dakota. Mrs. Bly then sends it to Mrs. Erick Sovik of Northfield.

Many look upon sending in reports as unimportant and lay them aside,

WOMEN'S MISSIONARY FEDERATION

Editor: Mrs. Josef B. Haave, Rose Valley, Saskatchewan.

Report from Moose Jaw Circuit

Moose Jaw Circuit W.M.F. was organized in November of 1929. There are 20 Ladies' Aids in the Circuit, and 15 of them respond by returning their triplicate cards. Under the new simplification plan, there are secretaries for the five departments. The W.M.F. usually meets in conjunction with the regular Church Circuit Meeting, and twice a year. In 1945 the Circuit sent a delegate to the W.M.F. Convention at Saskatoon July 4 and 5. Moose Jaw Circuit also sponsored a W.M.F. broadcast in August last year.

There are now six L.D.R. societies within the Circuit. The number of "Shepherd" subscribers as at July, 1945, is 173. (Are Ladies' Aid and L.D.R. Officers subscribers?).

Each year Bible Camp is conducted near Midale, and during the winter a two-weeks Bible course is held. The Circuit W.M.F. gives support to S.L. B.I., Moose Jaw Bible Camp site near Midale; Bethany Sunset Home at Bawlf; Colombia Mission and Sudan Mission. The pastors of the circuit at the present time: Pastor J. Groettum, Moose Jaw; Pastor M. Steiestol, Mossbank; Pastor S. Bue, Macoun; Pastor S. J. Rude, Lake Alma; and Pastor J. Precht who will be coming to Torquay in April.

MRS. JOHN JACOBSON

AN APPEAL

This appeal is directed at this time especially to the women of our Canada District, both W.M.F. and L.D.R. Of course, other organizations of the Church are also included. This is a testing time for our people and a time when they may show the extent of their interest in and concern for the future of "The Shepherd," our own Canadian Church publication.

As we all know, prices are rising; the same applies to "The Shepherd" in the cost of printing, etc. Beginning April 1, the cost of printing our Church paper will be several times as much as previously. At the low subscription rate, we cannot hope to continue it without the kind assistance of our people, the auxiliary Church organizations such as Ladies' Aids, L.D.R.'s, Luther Leagues and, of course, individual gifts also.

I feel confident that when the need is known, you can and will meet the challenge and do your utmost to assist also in this matter. No charge has been made to the W.M.F. for the expenses of editing the regular monthly W.M.F. page, apart from defraying the charges for printing the District convention program and cuts of pictures used for it. We ask the local, Circuit and District organizations to remember "The Shepherd" with their gifts.

May we not be slack in doing the Lord's bidding, to spread the glorious Gospel of Salvation. Let us be faithful also in little things. "And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him." Colossians 3:17.

—S.L.H.

but I'm afraid that so much of the Lord's work is laid aside that His Kingdom suffers.

Can we not sacrifice a little of our time and talents to serve our Lord? Let us remember what it says in Revelation 2:10, "Be thou faithful unto death and I will give thee a crown of life."

MRS. S. BUE,
Missions Sec. for Canada Dist.

CALLING YOUR PASTOR TO THE SICK

When there is sickness in the family and in the congregation, let us lift up our hearts to the Lord, our Great Physician, and ask Him to take all our dear ones and fellow members under His protection and to grant them good health. Prayer is not merely the best cure but also the best preventative. You know that all the care you may give yourself will not protect you, that all the medicine and medical attention you receive will not restore your health unless God wills it so. The words of our Lord apply also in this instance, "Without Me ye can do nothing."

It is encouraging to see that people are beginning to recognize more and more the assistance that the Christian religion can render to those who are physically ill. The Pastor as a minister of "the mysteries of God," if he knows how to use his office, is an invaluable helper not only to the dying, but also to those who are suffering from the maladies from which recovery may be hoped for. The help which he brings from his words of encouragement from the Word of God and through his prayers is indeed not tangible. But after all, the real things in this world are the unseen.

Good Christians also need this help. For in the hour of distress the best Christian may become forgetful of Divine promises. He often loses the clear vision of God's design in sending the cross. He becomes impatient and forgets the omnipotence, the love and mercy of his heavenly Father. Our Saviour said, "Where two or three are gathered in My name, I am in the midst of them." To him who sees with the eyes and feels with the sense of faith, this is most true of the sick room. We are not faith healers and do not promise you a panacea from all physical illness, but we can assist you in turning the sorrow of the cross into a blessing and to lead you to know and feel the ever present Christ. As we together bow our heads in prayer the words will become real to us: "Fear not for I am with thee; yea, I will uphold thee with the right hand of my righteousness."

Let all who are sad take heart again;
We are not alone in our hours of pain;
Our Father stoops from His throne above
To soothe and quiet us with His love;
He leaves us not when the storm is high
And we have safety for He is nigh.
Can it be trouble which He doth share?
Oh rest in peace, for the Lord does care.

Bearing this in mind, is it not wise for you to call your Pastor when illness has entered your home. Your Pastor will gladly come and it will be a great encouragement to him to know that he has been called. The physician is always called or the sick person goes to see him. Why do people expect the Pastor but will not call him?

—H. Arnholt Strand.

Have You Thought Of It?

Those bulletins that come to you regularly each month give you the full and detailed program of activities in your parish. It keeps you up-to-date on church news, too, within your own local. Have you thought of helping any?